565 from all vassalage taxes and are often the object of much respect
[651] and consideration wherever they go. Thus, in the Ahaggar, they are treated on an equal footing with the Imochar, and the latter
[582] sometimes accept marriages with them, while at the same time re-
[641] fusing to grant political rights to the children born of these unions.
[184] On the other hand, among the Ioullimmiden, the Imochar reject any alliance with them and make them pay a vassalage due. These
[582] /Inislimen/ of the Damergou, contrary to the rule, are considered nobles; they own Imrad and may wage war. Furthermore, they have made themselves noticed as the most bellicose among the Aïr tribes. Finally, those of the Adrar succeeded in forming a confederation after the Ioullimmiden abandoned the country; they have Imrad, but the Imochar from the other confederations do not want to regard them as their equals.

They are often referred to under the name of Ichériffen, or
[192] Chériffen, which comes from the Arab word sherif, meaning "noble," or, by extension, "descendant of the Prophet." But among the Tuareg, Ichériffen has a more specialized meaning and designates persons of a religious nature, without their necessarily being descendants of Mahomet.

The marabout tribes include the Ichériffen properly so called and the Ifora.

This religious nature has various origins and qualities.

Some elements really number sherifs among their ancestors; such is the case of the Ifora from the Adrar and certain Kel Es-Souq fractions. But opposed to them are others who have only an accidental religious character.

174 Concerning this, Commander Cauvet says that these marabout
565 tribes often appear to be noble collectivities, who were formerly
793 strong and became too weak to continue enjoying the rights and prestige of the strong. They declared themselves withdrawn from the business of arms and devoted to pious practices for love of God and Islam. "A tribe threatened with losing its preponderance,